1:McIlwraith E-5 (1922-1924) 1948
NE6 Bellacoola NE6

556 performance of rites of this kind. But sociological and ethical
[182] concepts, shown at their highest development in the potlatch, are not limited to a few weeks of the year, or to any class of the community. Generosity on a large scale can be publicly
[577] displayed by chiefs alone, but to a lesser degree this virtue must be practised by everyone, since avarice is considered a
576 major sin. Anyone who happens to pass a house in which a
574 meal is taking place must be invited to share it; to do otherwise would be considered rude. The person summoned must take at least a trifle to show that he is not churlish and too proud to eat with his host, while if he is hungry, he shares
[177] whatever is being served as a matter of course. The head of
[273] the family should be the first to taste any wine[14] as proof that it is not poisoned, but otherwise he fares little, if any, better
[342] than his guests. This custom is now rapidly falling into disuse
[414] through the construction of individual family houses with doors and locks. The fisherman who has exclusive rights to a suit-
476 able place for netting olachen or salmon must give some of his
[226] catch to anyone who asks him. If he has landed four salmon, the first solicitor is given one, later comers, none at all. When a net is set in the river, anyone passing is allowed to raise it and take some of the contents; if there are two fish, he may
[685] remove one, if many, three or four. To take all would be a
[626] despicable theft, sufficient to brand the transgressor as greedy; hence public opinion prevents the system from being carried
[224] to excess. A hunter who brings back several mountain goats or other large game is expected to invite his neighbours to a feast, which virtually means that he must share his takings.

556 Presents of this kind increase the prestige of the donor who
431 has thus acted in accordance with Bella Coola ethics, and are advantageous investments since others must reciprocate. The system is carried to such lengths that, until recent years, it was more profitable to give away goods than to sell them. In the case of a sale, the purchaser endeavours to give as little as possible, whereas the recipient of a gift returns as much as

[14] This is a modern practice, dating from the introduction of home-brew.

2: McIlwraith E-5 (1922-1924) 1948
NE6 Bellacoola NE6

533*

(*a*) Recorded as song VII D 28a, National Museum of Canada; singer, Jim Pollard. The tune is said to have been handed down for more than two hundred years.

(*b*) That is: Let us stop paying the customary respect to.

(*c*) It is not remembered which chief was thus held up to the scorn of his fellows.

(*d*) That is: He does not act in accordance with the traditions of the name he uses.

(*e*) That is: The dancer is feeble. This refers to another *nusqwal* dancer who, owing to his poverty, had not performed for many years. It is not known whether he was the same individual as the one derided in the first part of the song.

(*f*) To flaunt another's poverty in his face is the height of Bella Coola rudeness.

(*g*) That is: He, too, was a *nusqwal*.

(*h*) The ancestor from whom the prerogative was derived.

(*i*) That is: In virtue of my *nusqwal* ability. This appears to be a departure from the usual theme of a mocking song.

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Nusqwal Song Used for Ḳwixlākilak^{w}, *a Kimsquit Man*(*a*)

A Tukɛsdjidjsdumalnuwit	*yaḳwixlākilakwsudai*	*skā'ānutsāyenmixwaìs*	
Please do not sleep,	Ḳwixlākilak^{w}(*b*),	listen to your	

sewaḳoptānuswaìs
drums(*c*).

[WORDLESS CHORUS]

B Sānanmaadjāmādu	*snuyaiyatswikaìs*	*ālālāmstaḳaìlsandai*	
I alone	am content(*d*);	is increasing	

aiyadispxliwatsdai
my prerogative(*e*).

[WORDLESS CHORUS]

C The third part has been forgotten.

(*a*) Recorded as song VII D 29a, National Museum of Canada; singer, Jim Pollard.

(*b*) It is not uncommon in *sisaok* and *a'alk* songs for the dancer to address himself in this way.

(*c*) That is: Be ready to listen to drums beaten at one of your ceremonies.

(*d*) The dancer is deriding another *nusqwal* who has not performed for a long time.

(*e*) This song differs slightly from the usual mocking type in lack of specific references to the person derided; lack of reference to an ancestral myth, however, shows that it was not composed for a potlatch.

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558

556

Song of a Kimsquit Nusqwal(*a*)

A Dipxs-uqo	*ḳālnlslaix*	*dastālumxwos*	*disisut*
That is he,	the impostor,	the chief	of the paddle(*b*).

[WORDLESS CHORUS]

2: McIlwraith E-5 (1922-1924) 1948
NE6 Bellacoola NE6

APPENDIX D

577 192*

ăłqim: Something long sought-for on account of its especial desirability, such as well-grained wood.

ăłqim was mnas: Child whose parents were long engaged and who is accordingly regarded as being well prepared for. [554]

ăłqlus: Sisaok initiate concealed within the back-room.

Ălqnulîs: One of the first men to settle in Kimsquit in the beginning of time.

ălqo: Guests at a potlatch.

Ălqoxnkam, "The Shelterer": Name assumed by *Smaoan* in the beginning of time.

ălłpmatlmis, "What Has Been Shaken Off": Term applied to presents distributed when a corpse has been carried through the roof. The implication is that they are dust shaken from the fingers of the deceased. [431] [764]

Ălquntăm: 1—The supreme god.
2—One of the first men to settle on the upper Bella Coola in the beginning of time.
3—One of the first men to settle on the upper Kimsquit in the beginning of time.
4—Tail of a *Stux* repository.

Ălquntămaaks: 1—Mountain on the north side of the lower Bella Coola.
2—Name assumed by one of the first settlers at *Snuhli* in the beginning of time.

ălłwallaiyłs: Old people, especially parents; this is a polite term for direct address. [601]

Ălłwatlututł: Supernatural artisans who made mankind in the beginning of time. [576]

alq"îł: Presents given to validate the initiation of a *kusiut.* [431]

Ălqwutimut: Ancestral name of a Bella Coola woman. [463]

ăltămnuskwanăhmx: Professional mourner.

ăltămnuyaiyetł: Professional droner at marriages.

ăltămyaamx: Professional hunter.

ăltămyalit: Professional warrior.

Altakăn·i: Kimsquit fisherman living in the last century.

ălt'xu: Olachen net.

Ălisiăx: Celebrated hunter mentioned in an ancient story.

ălłxt ol di ḳwakm: Second oldest sibling. [601]

Ălłxmos: Repository of a Kimsquit Cannibal where cures are effected.

ălutuemlk: Professional warrior. [463]

ălutuxoiaxm: Professional river guard.

Alwolsqămus: Mountain near mouth of the Kimsquit River.

ălukwala: Shaman.

ălulixwostnum: 1—Meeting of those who have given potlatches. [753]
2—Unidentified disease said to attack only chiefs.

ăluhimut: Marriage associates, i.e. those who, not being relatives, wish to associate themselves with the bride's family in the financial transactions of a marriage.

Ălunhămmm: Name applied to the supernatural artisans with reference to their construction of everything used by mankind.

Ălusklnwasam, "Cloud-Covered": Name applied to the supernatural being *Nostkyum* with reference to his frequent invisibility.

Ălusklman·aix, "The Highest of All Chiefs' Sons:" Name of *Smaoan*'s son in the beginning of time.

Ăłus-liman, "Falling Star-Fish": Name acquired by a Kimsquit man long ago.

Ălusqux, "The Roof-Maker": Name acquired by a Kimsquit man long ago.

ăwălk: One who has received a commission for carpentry work in preparation for a potlatch. [465]

2: McIlwraith E-5 (1922-1924) 1948
NE6 Bellacoola NE6

*192 *Älximan·a*, "Left Foot": *Stmix* repository named from part of a supernatural creature.

Älxɨmlaix: Kimsquit hunter living in the last century.

[825] *älxmutl:* Dentalium-shell.

älxwalt'ax, "Not Finished": Said concerning a *kusiut* who dies between initiation and his first complete dance.

[292] [881] *älxwam:* Skull cap of grass and dentalium-shells worn by adolescent girls during seclusion.

älxwola: Guest, especially from afar, to a *kusiut* dance.

Älxwolämm: 1—Supernatural herald.
2—Assemblage of the people for ceremonies of different kinds, especially shamans' dances and guessing competitions in connection with the Mystery dance.
3—Kimsquit term for the first night of a *kusiut* dance.

[576] *älxwɬaix*, "A Surpassing": Said of cases where a wife's relatives have given more presents to the husband's than they have received in return.

[601] *ämät:* Place of concealment of a Mystery dancer's power.

ä'mätalaxkt: Old people, especially parents; this is a polite term for indirect address.

[415] *ämätux:* Rightful location, especially the validated position of a chief in a house.

ämätuts: Dishes carved with ancestral crest.

[825] *ämkɬis:* 1—Mouse.
2—Daughter of the first settlers at *Sätlia*.

äml: Spring salmon.

ämlta: Spring salmon house.

Ämläklis: Professional name of a *kusiut* marshal.

Ämläklis: Supernatural being resident at the mouth of the Bella Coola River.

ämläməkum: 1—The allotment of work to *kukusiut* in the manufacture of masks and other requirements.
2—Hence, the time when such tasks are assigned, the second evening of a *kusiut* dance.

Änäksullänəmlaix, "The Resident Maker": Name given to the daughter of the first settlers at *Snulɔli*.

[575] *änänusɨx* or *sïänusɨx:* That which serves as pattern, picture, or model for a *kusiut* ritual.

änätsɨtutl: Second night of a potlatch.

[226] *änäxwolaɬ:* Artificial, pier-like structure built into a river for use in hand-net fishing.

Änilxsaix, "Where People Go": A reflecting pool created by Raven at Kimsquit.

Änokokwäls: Cave near Dean Channel.

Änolɣmdimut, "The Dancer Whose Only Noise-Making Instrument Is His Body": One of *Tlitqaplilän·a*'s names and hence a designation given to shamans.

Äno'likwolsaix: Supernatural woman who guards repositories.

Änotläkmots: 1—"The Open-Mouthed" (in the sense of open to suck forth sickness): One of *Tlitqaplilän·a*'s names and hence a designation given to shamans.
2—Name of a shaman whose powers are said to have been derived from ghosts.

[756] [823] *änowom:* Swift running water.

änlhmɬnänəm: 1—Ranks of ordinary inidviduals; this term is used to distinguish those who are being initiated into the *nusk* society.
2—Something supernatural seen when awake.

2: McIlwraith E-5 (1922-1924) 1948
NE6 Bellacoola NE6

*192
[824] *kak'telp:* Tree, probably birch.
Kalasdak': One of the first men to settle at *Q̓wiyai* in the beginning of time.
Kaliäkɬs: One of the first men to settle at *Snulɬli* in the beginning of time.
Kalkum: Bella Bella woman mentioned in an ancient story.
Kälɛtl: Kimsquit man.
[222] *Kälqam:* *Kusiut* name of a Bella Coola man.
[262] *kälqam:* The gathering of fern root for food.
Kälqsmäkmm: Name conferred on their sister by the first settlers at *Stuɬx* in the beginning of time.
Ka'lan·a: Kimsquit man mentioned in an ancient story.
[585] *kalmhlhmsta:* Public oration, previous to marriage, of the bride's ancestral myths
[842] in order to cause children to be born.
kalqwem: Ritual on the day before a marriage, including the oration of myths by the bride's relatives, the choosing of assistants, and the singing of songs of all kinds.
[576] *Kämai·ɬs:* 1—Mysterious supernatural woman.
2—"Please," or "Thank You," a word implying benison.
Kämälsonx̣w: 1—One of the first men to settle at *Nuɬlax* in the beginning of time.
2—One of the first men to settle at *Nuɬqalɬ* in the beginning of time.
3—Name of the first sky that fell in the beginning of time.
Kämälälkl: Lazy supernatural beings who accompanied *Neäkxmm.*
Kämälqwax: Man mentioned in an origin myth of *Älqälaxl.*
Kämätslaks: *Kusiut* name of a Kimsquit man.
Kämätsonx̣w: House brought to earth by first settlers at *Nuɬqalɬ* in the beginning of time.
[824] *kamk':* Kelp.
[227] *kamola:* Cod hook.
[824] *kamut:* Termination.
kanän·i: 1—Shelf fungus.
2—*Kusiut* dance in which a shelf fungus is used.
Känilkɬs: One of the first women to settle at *Stuɬx* in the beginning of time.
kän·imut: Ceremonial error.
Känxia: Herald of a *Tälɬo* chief in the beginning of time.
kankɛs: Trap.
Kännɬälläm: 1—Daughter of the first settlers at *Sätlia* in the beginning of time.
2—Daughter of *Ojsmai*, one of the first settlers in the upper Bella Coola valley in the beginning of time.
[264] *kaolikta:* Assemblage of the people for a meal of any kind.
Kaospoklämm: One of the first men to settle at Rivers Inlet in the beginning of time.
Kaowikudjan·a: Supernatural berry-picker resident in the land of ghosts.
[825] *kapai:* 1—Hump-back salmon.
2—Convex transverse beam near front and rear of house.
3—Mountain on the Dean River.
Kaqaix: *Sisaok* name of a Kimsquit man.
Kasana: Man mentioned in an ancient story of Raven.
[756] *kasiut:* The seeking for shaman's power by a lad.
[825] *kasmio:* Golden eagle.
kathm: Top, toy.
[524]

2:McIlwraith E-5 (1922-1924) 1948
NE6 Bellacoola NE6

 192*

kulkāmut: Generic term for presents given to a future bridegroom by the father of the future bride. [431] [584]

Kulslkākmidjut: Supernatural being whose stomach is cut in the land above.

kumai·t: Good-bye. [576]

Kunkunālpstus, "What Brings Our Food": Synonym for the supernatural being *Winwina.*

kusiotem: Designation for a series of difficult and spectacular *kusiut* dances.

kusio·tem: Said to be identical with *sālukwalās,* the visible object obtained by a shaman from his supernatural benefactor. [756]

kusiut: plural, kukusiut; vocative, kusiaot; vocative plural, kukusiaot:
1—Society comprising those entitled to perform dramatic dances during the winter ceremonial season. [575]
2—Member of the society.
3—"The Learned One": Designation occasionally applied to a supernatural being, especially a petrified one, or to a person having power to cure the sick. [756]

Kusiyot: Kimsquit female shaman living in the last century.

kuskao: Beloved one, especially a child; this is the vocative form of the word.

kusqiyum: Orphan.

Kwai'hila'yekwa: Woman dwelling at Fort Rupert in the beginning of time.

Kwa·sla: Smith Inlet.

Kwakwak'la: Supernatural name of Cormorant.

kwa·kwaa·s: Merganser. [825]

Kwakwaasslotl: Merganser canoe acquired by the first settlers at *Stuix.* [763]

kwakwas: Unidentified bird of which the note is an omen of death.

Kwalais: Kusiut name of a Bella Coola man.

Kwalākmas: Kusiut name of a Bella Coola man.

Kwala·tstamut: Kusiut name of a male Green Bay Cannibal.

kwal·io·l: Smooth greenstone, "jadeite," such as is found on the Queen Charlotte Islands. [823]

kwals: Evergreen bough. [824]

Kwalsānl: Famous Bella Coola warrior.

kwaqwai: One of the sculpins.

Kwasta: Kusiut name of a Kimsquit man.

Kwat·iwal·a, "The Big One": Lustful male supernatural being.

Kwatlnusisa: Man who came to earth near *Stuix* in the beginning of time.

Kwa·tsua: Kimsquit woman.

Kwilais: Kimsquit man mentioned in an ancient story.

Kwilnas: One of the first men to settle at Schooner Pass in the beginning of time.

Kwinas: Kitkatla chief living in the last century.

Kwilāxlaix, "One Who Sits without Right": Name taken by a wife in consequence of slights received from her husband's relatives.

Kwla: Influential Kwakiutl woman captured in the beginning of time by a *Nusqalst* chief; the word is a synonym for *Wikwan·kwala.*

Kwlilias Nuskāmpis: One of the nine supernatural siblings. [533]

kwluwālsikān·aix: Lullaby.

kwoi·yaix: Archaic expression used in a string figure.

kudis: 1—Pen or trap in the ocean for salmon. [226]
2—Village on east side of South Bentinck Arm, not far from its head.

2:McIlwraith E-5 (1922-1924) 1948
NE6 Bellacoola NE6

APPENDIX D

192*

xoxa: Kwakiutl term for presents distributed as "Eagle down." [227]
ẋoṭa: Scoop-net for catching salmon in rivers.
ẋoẋpankuɬa: Head-dress of eagles' tails worn by *kusiut* dancers. [292]
xwaneɬ: Spring water.
Xwantlo: Settlement in the Carrier country.
xwe·k': Cow parsnip. [824]
Xwelbon: Name obtained in the beginning of time from the Skeena people in whose language it is said to mean *whale.*
Xwinxwitsakumlaix: Shaman who obtained his power from Thunder.
Xwisamkila: Daughter of a Kitlobe chief living in the beginning of time.
xwlxwlla: Wrestling.
Xwodjen·i, "The Crash": Name taken by one of the first settlers at *Nuɬleax* in the beginning of time but long since changed to a *kusiut* designation.
xwonxwomm: 1—Hummingbird. [825]
2—One of the first men to settle at *Älqälaxɬ* in the beginning of time.
xwonxwontäl·aix: Puppet-patron in the form of a hummingbird.
xwoẋo·xts di siut: The concluding ritual of the *kusiut* season. [525]
ẋwosän·i: Gambling game played with crabapple sticks.
Xwoixekmis, "The One Whose Work Has Failed": Professional name of a *kusiut* marshal. [586]
xwẋuxtmak: The desertion of her husband a wife.

Y

Yäkotlas: Ancestral name of a *Stuxx* man.
Yä·k"axwaxwa: Kimsquit man mentioned in an allegedly historical account. [576]
yao: "Hello!" "Hail!" or "Greetings!"
ye··: Exclamation having the significance of, "May you have a safe passage," said when a corpse is drawn through the roof.
Yeälas: One of the first men to settle at *Nuiẋwalt* in the beginning of time.
'Yeäxdji: Bella Bella man mentioned in an ancient story.
yeaxmax: 1—Prerogative, tangible or intangible, which some *kukusiut* possess in addition to a dance.
2—Similar prerogative formerly displayed in *sisaok* rites.
yex: 1—Call, that is, that which impels a *kusiut* to dance.
2—*Kusiut* whistle.
Yc'mudjalaos: Man sent down west of Kwatna in the beginning of time.
yeotla: Term, implying both wealth and good fortune, applied to a man able to give a memorial potlatch soon after the death of a relative.
yeyä'timut: Presents given by a prospective bridegroom to his future father-in-law. [431]
yi: Good, *adjective.* [584]
yiki: Mountain goat. [825]
Yil-äxlaix: Goose Island.
yikle: "All Right," cry used in a *kusiut* dance.
Yilhal·a: Man mentioned in an ancient story.
Yilyilhustlaix: One of the first men to settle at *Älqälaxɬ* in the beginning of time.
yilkulhem: Bringing down of a call by means of the rite of *sawadjut.*
yillailaixɬ: Presents given by the bride's relatives to the groom's when they enter her house on the wedding day. [431] [585]